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Language, Body, and Accountability in Sūrah al-Qiyāmah: A Linguistic-Anthropological Study of Personhood and Intention

اللغة والجسد والمسائلة في سورة القيامة: دراسة أنثروبولوجية لغوية
للشخصية الإنسانية ومقاصد الفعل

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ABSTRACT

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Purpose: Existing studies on Sūrah al-Qiyāmah have generally examined eschatology, resurrection theology, rhetorical structure, and textual coherence. These approaches clarify important aspects of the surah, but they have not sufficiently explained how language, bodily signs, self-testimony, intention, and accountability operate together in the Qur'anic construction of personhood. This article therefore examines Sūrah al-Qiyāmah as a Qur'anic discourse that presents humans as embodied, linguistic, intentional, and morally responsible subjects. **Methods:** The study employs qualitative library research with a linguistic-anthropological approach. The corpus is delimited to Q.75:1–40, especially verses concerning al-nafs al-lawwāmah, bodily reconstruction, self-testimony, excuses, tongue discipline, facial signs, death, and return to God. Data were selected at the level of verses, key lexemes, bodily images, speech forms, and thematic units, then coded in a matrix under four categories: language and speech, body and embodiment, personhood and self-awareness, and intention and accountability. Analysis proceeded through close reading, lexical-rhetorical analysis, thematic coding, interpretation through anthropological concepts of agency, indexicality, embodiment, and intention, and synthesis into an integrated model. **Findings:** The study finds that Sūrah al-Qiyāmah does not merely describe the Day of Resurrection as a future cosmic event, but constructs a model of Qur'anic personhood. Language appears as moral action; the body functions as a semiotic site of identity and destiny; intention becomes readable through speech and conduct; and accountability exposes the whole human self before God. **Research Implications:** This article contributes to Qur'anic studies, linguistic anthropology, body studies, and Islamic moral psychology by offering an integrative model of personhood in Sūrah al-Qiyāmah and by demonstrating how interdisciplinary Qur'anic interpretation can connect textual structure with moral anthropology.

KEYWORDS:

Sūrah al-Qiyāmah, Linguistic anthropology, Personhood, Body semiotics, accountability.

الملخص

الهدف — ركزت الدراسات السابقة حول سورة القيامة غالباً على الأخرويات، وعقيدة البعث، والبنية البلاغية، والتماسك النصي. وعلى الرغم من أهمية هذه المقاربات، فإنها لم توضح



بما يكفي كيف تعمل اللغة، والعلامات الجسدية، والشهادة على النفس، والنية، والمساءلة معاً في بناء الشخصية الإنسانية في الخطاب القرآني. لذلك تهدف هذه المقالة إلى دراسة سورة القيامة بوصفها خطاباً قرآنياً يعرض الإنسان كائناً متجسداً، لغوياً، ذا نية، ومسؤولاً أخلاقياً. المنهج — اعتمدت الدراسة على بحث نوعي مكتبي بمنظور أنثروبولوجي لغوي، وحددت منها في آيات سورة القيامة (75: 1-40)، ولا سيما الآيات المتعلقة بالنفس اللوامة، وإعادة تكوين الجسد، والشهادة على النفس، وتقديم الأعداء، وضبط اللسان، ودلالات الوجه، والموت، والرجوع إلى الله. جمعت البيانات على مستوى الآيات، والألفاظ المفتاحية، والصور الجسدية، وأشكال الخطاب، والوحدات الموضوعية، ثم رُمزت في مصفوفة تحليلية ضمن أربع فئات: اللغة والكلام، والجسد والتجسد، والشخصية والوعي بالذات، والنية والمساءلة. وجرى التحليل من خلال القراءة المتأنية، والتحليل المعجمي والبلاغي، والترميز الموضوعي، والتفسير في ضوء مفاهيم الفاعلية، والمؤشورية، والتجسد، والنية، ثم التركيب في نموذج تكاملي. النتائج — أظهرت الدراسة أن سورة القيامة لا تقتصر على وصف يوم القيامة كحدث كوني مستقبلي فحسب، بل تبني نموذجاً للشخصية الإنسانية القرآنية؛ فاللغة تظهر كفاعل أخلاقي، والجسد يعمل كموقع دلالي للهوية والمصير، وتصبح النية مقروءة من خلال الكلام والسلوك، وتكشف المساءلة الإنسان بكامله أمام الله. الآثار البحثية — تسهم هذه المقالة في الدراسات القرآنية، والأنثروبولوجيا اللغوية، ودراسات الجسد، وعلم النفس الأخلاقي الإسلامي من خلال تقديم نموذج تكاملي للشخصية الإنسانية في سورة القيامة، وبيان إمكان وصل البنية النصية بالأنثروبولوجيا الأخلاقية.

الكلمات الرئيسية: سورة القيامة، الأنثروبولوجيا اللغوية، الشخصية الإنسانية، دلالة الجسد، المسؤولية الأخلاقية.

1. Introduction

Sūrah al-Qiyāmah occupies an important position in the eschatological discourse of the Qur'an because it not only describes the coming of the Day of Resurrection but also presents humans as subjects whose bodies are resurrected, whose tongues are controlled, whose reasons are exposed, and whose consciousness is confronted with divine accountability. This surah opens with an oath on the Day of Resurrection and the self-reproaching soul, then moves on to the issues of the reconstruction of bones and fingertips, human denial, self-testimony, the arrangement of revelation, the scene of death, and the final return to God. Thus, the main issue that arises is not just "what happens at the end of times," but rather "how the Qur'an shapes the image of humans as beings who speak, intend, reason, have bodies, and are responsible."¹

Previous studies on Sūrah al-Qiyāmah generally fall into three major trends: eschatological and resurrection theology, linguistic-rhetorical, and discourse coherence. Al-Balushi, for example, focuses on a linguistic re-reading of Q.75:37;

¹ Al-Qur'an, Q.75:1-40.

Maksum, Arifin, and Hananta read Sūrah al-Qiyāmah through textual and *munāsabah* relations; Nisa and her colleagues link Qur'anic coherence with Salwa El-Awa's pragmatic framework; while Putri and Ulumuddin highlight the syntactic, stylistic, and linguistic structure aspects of the surah.² These studies are important because they show that Sūrah al-Qiyāmah has structural density, thematic continuity, and rhetorical strength; however, this focus still leaves room to examine how the elements of language, body, intention, and accountability work together in building a Qur'anic anthropology of humanity.

A critical synthesis of these studies shows both their convergence and their limitation. They agree that Sūrah al-Qiyāmah is structurally compact, rhetorically forceful, and thematically centred on resurrection and accountability. Yet unresolved questions remain concerning how rhetorical coherence, bodily imagery, self-reflexive *nafs*, and intention become mutually interpretive within one surah. Coherence studies explain textual linkage; semiotic studies explain bodily signs; Islamic psychology explains the interior self; and pragmatic studies explain utterance. What remains insufficiently addressed is the integration of these domains into a single account of Qur'anic personhood.³

The dimension of the body in the Qur'an has also attracted attention in studies of semiotics and nonverbal communication. Studies on facial expressions, body language, kinesics, gestures, and Qur'anic nonverbal signs show that the body cannot be reduced to a mere biological object, as it functions as a field of signs that reveal the inner condition, moral position, and the relationship between humans and God.⁴ In the context of Sūrah al-Qiyāmah, the body appears very prominently through bones, fingertips, eyes, face, tongue, calves, and human movements approaching death.

² Rashid Al-Balushi, "The Linguistic Reanalysis and Reinterpretation of Qur'anic Verse 37 of Sūrat al-Qiyāmah," *Islamic Studies* 61, no. 2 (August 2022): 191–214, <https://doi.org/10.52541/isiri.v61i2.2340>; Imam Maksum, Zaenal Arifin, and Yor Hananta, "Munasabah Al-Qur'an with Textual Relation Approach Salwa M.S. El-Awwa: A Study of Surah Al-Qiyamah," *JIE (Journal of Islamic Education)* 9, no. 2 (August 2024): 702–19, <https://doi.org/10.35723/jie.v9i2.449>; Mir'atun Nisa', Abdul Mustaqim, and Sahiron Sahiron, "Exploring Qur'anic Coherence Through Salwa El-Awa's Pragmatic Framework," *TAFSE: Journal of Qur'anic Studies* 9, no. 2 (December 2024): 138–53, <https://doi.org/10.22373/tafse.v9i2.23622>; Alfini Iasya Putri, "A Syntactic Analysis on the English Translation of Surah Al Qiyamah Using Tree Diagrams," *LET: Linguistics, Literature and English Teaching Journal* 7, no. 1 (July 2017): 17–39, <https://doi.org/10.18592/let.v7i1.1510>; Hasbi Ulumuddin, "Surat AL-Qiyamah dalam Tinjauan Stilistika," *Al-Fathin: Jurnal Bahasa dan Sastra Arab* 5, no. 02 (December 2022): 203–22, <https://doi.org/10.32332/al-fathin.v5i02.4515>.

³ Salwa M. El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure* (London: Routledge, 2006), 1–20; Al-Balushi, "The Linguistic Reanalysis and Reinterpretation of Qur'anic Verse 37 of Sūrat al-Qiyāmah," 191–214; Hasanuddin Chaer, Abdul Rasyad, and Ahmad Sirulhaq, "Analisis Semiotika Ekspresi Wajah Di Dalam Ayat-Ayat Agung al-Qur'an," *PALAPA* 7, no. 2 (November 2019): 234–50, <https://doi.org/10.36088/palapa.v7i2.347>; Aytakin Jafarova and Irada Taghiyeva, "A Brief Review of Studies on the Nafs Al-Lawwama Level from the Point of View of Islamic Psychology," *Metafizika Journal* (Baku, Azerbaijan) 7, no. 3 (September 2024): 201–13.

⁴ Shifaa Mohammed Al-Azzawi, Ambigapathy Pandian, and Sawsan Kareem Al-Saaidi, "A Semiotic Analysis of the Body Language With Reference to the Facial Expressions in Selected Quranic Verses," *IRA International Journal of Education and Multidisciplinary Studies* 3, no. 2 (May 2016): 207–22, <https://doi.org/10.21013/jems.v3.n2.p8>; Sami Al-Heeh and D. Diek, "Body Language in the Quranic Discourse from a Modern Kinesic and Semiotic Perspective," *IOSR Journal of Humanities and Social Science* 26 (June 2021): 17–33, <https://doi.org/10.9790/0837-2606121733>; Chaer, Rasyad, and Sirulhaq, "Analisis Semiotika Ekspresi Wajah Di Dalam Ayat-Ayat Agung al-Qur'an."

However, studies on the semiotics of the Qur'anic body are still scattered across a wide corpus of verses and have not specifically explained how Sūrah al-Qiyāmah makes the body a site of resurrection as well as a tool for moral revelation.

The issues of *nafs*, self-awareness, and human personality have also been discussed in Islamic psychology studies and thematic studies of the Qur'an. Jafarova and Taghiyeva, for example, discuss *al-nafs al-lawwāmah* as a psychological-spiritual level, while Zulfatmi and Warsah examine *nafs* as a psychological dimension of humans in the Qur'an.⁵ However, these discussions more often treat *nafs* as a psychological or spiritual concept rather than as a discursive subject formed through the relationship among utterance, reason, the body, and divine judgment. However, Q.75:14–15 states that humans bear witness against themselves even if they present various excuses. This verse opens an important anthropological problem: humans are not only beings who know themselves, but also beings who try to cover up, delay, and negotiate their responsibilities through language.

This is where the linguistic-anthropological approach becomes relevant. In linguistic anthropology, language is understood as a "cultural resource" and speaking as a "cultural practice," practices that not only reflect social reality but also shape how humans exist in the world.⁶ Keane also shows that religious language often involves unusual forms of utterance, ontological markers, and transformations of agency in the relationship between humans and the transcendent.⁷ On this basis, Sūrah al-Qiyāmah can be read not only as a theological text but also as a religious discourse that shapes a model of humanity: humans as subjects who are called, challenged, unveiled, and ultimately held accountable.

Accordingly, the research gap addressed in this article is specific: existing readings have not yet operationalised a linguistic-anthropological model that connects speech, body, self-awareness, intention, and divine judgment in Sūrah al-Qiyāmah. This gap is not merely thematic but methodological. The issue is not only that previous works discuss different topics separately, but that they rarely explain the analytical criteria by which a Qur'anic word, bodily sign, or speech act may be interpreted as evidence for a broader anthropology of the human person.

The urgency of this research lies in the need to go beyond the eschatological reading that limits Sūrah al-Qiyāmah solely to a description of physical resurrection and the final judgment. This surah indeed speaks about resurrection, but the resurrection is conveyed through the construction of signs that are very human: a mouth hastily receiving revelation, a person who continues to commit wickedness, a self that becomes a witness to itself, reason that no longer saves, a face that is radiant or gloomy, and a body that reaches the limit of death. In this perspective, the Day of Judgment is not just a cosmic event, but also a moment of the unveiling of all layers of personhood: speech, intention, body, memory, reason, and action.

⁵ Jafarova and Taghiyeva, "A Brief Review of Studies on the Nafs Al-Lawwama Level from the Point of View of Islamic Psychology"; Zulfatmi Zulfatmi, "Al-Nafs dalam Al-Qur'an (Analisis Terma al-Nafs Sebagai Dimensi Psikis Manusia)," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 10, no. 2 (July 2020): 192–208, <https://doi.org/10.22373/jm.v10i2.7838>; Idi Warsah, "Dimensions of Soul in the Quran: An Islamic Psychological Perspective," *AKADEMIKA: Jurnal Pemikiran Islam* 25, no. 2 (2020): 295–314.

⁶ Alessandro Duranti, *Linguistic Anthropology* (Cambridge: Cambridge University Press, 1997), 2–3.

⁷ Webb Keane, "Language and Religion," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 431–43.

The main difference between this research and previous studies lies in its integrative focus. If previous research tended to separate the studies of language, body, soul, intention, and reckoning into their respective domains, this article views all five as a single semiotic-moral network. The concept of agency in language helps explain how utterances portray humans as actors; the concept of the body as a sign helps read body parts in the surah as evidence of resurrection and morality; while the theory of the anthropology of intention helps see that intention does not always present itself as a fully transparent inner state, but as something that appears through speech, action, reasoning, and social-divine evaluation.⁸ Thus, the focus of this research is not only on the meaning of each word, but on how the entire discourse of the surah shapes humans as subjects who cannot hide from God's knowledge.

The novelty of this article lies in the reading of Sūrah al-Qiyāmah as a Qur'anic anthropological text on personhood. This article proposes that the surah constructs personhood through four axes: language as a medium of claim, rebuttal, revelation, and reason; the body as evidence of reconstruction and a field of moral manifestation; *nafs* as self-evaluating consciousness while also striving for self-defence; and intention as an inner orientation that becomes meaningful through action and accountability. Duranti emphasises that intention and interpretation of actions cannot be separated from the social context, audience involvement, and the division of responsibility in communication practices.⁹ This reading is useful for understanding why Sūrah al-Qiyāmah not only states that humans will be resurrected, but also shows how humans become legible before God.

This article aims to analyse Sūrah al-Qiyāmah as a Qur'anic discourse that constructs humans as embodied, linguistic, intentional, and responsible subjects. Specifically, this article will explain the representation of language and speech in the surah, reading the body as a sign of resurrection and accountability, interpreting self-testimony and the production of reasons as forms of moral exposure, and formulating the relationship between intention and responsibility through a linguistic-anthropological framework. With this approach, this research is expected to contribute to the study of the Qur'an, linguistic anthropology, body studies, Islamic moral psychology, and personhood theory by showing that Sūrah al-Qiyāmah presents humans not as abstract entities, but as concrete individuals whose speech, body, consciousness, and intentions are within the horizon of divine judgment.

On this basis, the article is guided by four research questions. First, how does Sūrah al-Qiyāmah represent language as claim, denial, excuse, reception, and moral exposure? Second, how do bodily signs such as bones, fingertips, face, tongue, throat, and movement function as evidence of identity, resurrection, and destiny? Third, how do self-testimony and excuses make intention readable within the horizon of accountability? Fourth, how can these elements be synthesised into a linguistic-anthropological model of Qur'anic personhood?

2. Research Method

This research uses a qualitative research design with a text study or library research approach. This design was chosen because the article seeks to interpretively

⁸ Alessandro Duranti, "Agency in Language," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 451–67.

⁹ Alessandro Duranti, *The Anthropology of Intentions: Language in a World of Others* (Cambridge: Cambridge University Press, 2015), 233–40.

understand the meaning, structure, and function of the discourse of Sūrah al-Qiyāmah, rather than testing numerical data. In qualitative research, socio-religious reality is understood as meaningful and contextual, and it needs to be interpreted through the researcher's proximity to the data.¹⁰ Therefore, this research places the text of the Qur'an as the main field of analysis, focusing on how language, body, intention, and accountability are constructed in the verses of Sūrah al-Qiyāmah. The approach used is the linguistic-anthropological approach, which views language not merely as a grammatical system, but as cultural practices and social actions. Duranti emphasises that linguistic anthropology studies the role of language and other semiotic resources in shaping society and its cultural representations, not just the form of language in isolation.

The primary data source for this research is the Sūrah al-Qiyāmah, particularly the verses related to the oath about the Day of Resurrection and *al-nafs al-lawwāmah*, the reconstruction of bones and fingertips, human denial, self-testimony, the presentation of reasons, tongue movement in receiving revelation, facial expressions, the agony of death, and the final return to God. Secondary data in the form of translations of the Qur'an, classical and modern exegeses, studies on Qur'anic linguistics, as well as books on qualitative research methodology, document analysis, content analysis, and qualitative data analysis. These secondary sources are used to strengthen the research framework, not to replace the Qur'an text as the primary data. In document-based research, the text is treated as a source of data that can be systematically analysed through selection, reading, coding, and interpretation.¹¹ This principle aligns with the linguistic-anthropological tradition that emphasises the importance of presenting source texts so that readers can assess the empirical basis of the interpretation.

Operationally, corpus selection followed four inclusion criteria. A verse was included in the analytical matrix when it contained: (1) direct reference to selfhood or consciousness, such as *al-nafs al-lawwāmah* and *baṣīrah*; (2) explicit bodily imagery, such as bones, fingertips, tongue, face, throat, or calves; (3) a speech form, such as oath, question, denial, excuse, command, or divine explanation; or (4) an accountability marker, such as resurrection, exposure, death, or return to God. The full surah was retained as the macro-corpus so that selected units were not detached from the sequence of Q.75:1–40.¹²

Data collection was conducted through documentary studies and close reading. The first step is to determine the standard mushaf as the main corpus, then repeatedly read Sūrah al-Qiyāmah to identify words, phrases, clauses, bodily imagery, speech forms, and relevant thematic units. The data are then recorded in a matrix based on four categories: language and speech; body and embodiment; personhood and self-awareness; and intention and accountability. Documentary studies were used because this research analyses written texts, interpretations, and scientific literature as the main materials. Bowen explains that document analysis requires a systematic

¹⁰ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 41–44.

¹¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 185–90.

¹² Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–31, <https://doi.org/10.3316/QRJ0902027>; Creswell and Creswell, *Research Design*, 185–90.

process of examining and interpreting documents to obtain meaning, understanding, and empirical evidence.¹³ Therefore, data collection is not conducted randomly, but through the selection of verses that directly contain elements of oath, denial, reason, self-testimony, body, face, tongue, death, and judgment.

The coding strategy was conducted in two cycles. The first cycle used descriptive coding to label textual units as speech act, bodily sign, self-reflexive marker, intentional orientation, or accountability scene. The second cycle used interpretive coding to connect those units with linguistic-anthropological concepts: agency for utterances that perform claims or responses; indexicality for signs that point to moral condition; embodiment for bodily forms that carry identity and destiny; and intentionality for the relation between inner will, outward conduct, and judgment. A unit was interpreted anthropologically only when its lexical form, rhetorical position, and thematic function supported the same reading.

The data analysis procedure is carried out in five stages. First, identify key verses that contain the relationship between language, body, intention, and accountability. Second, classify the data into thematic clusters so that each verse is read according to its semantic and pragmatic functions. Third, a lexical and rhetorical analysis is conducted of important terms, such as *al-nafs al-lawwāmah*, *banānah*, *baṣīrah*, *ma'ādhir*, *lisān*, *wujūh*, and expressions about death and returning to God. Fourth, a linguistic-anthropological interpretation is conducted by reading language as action, the body as a sign, and human reasoning as a discursive practice that reveals the subject's moral position. Fifth, the analysis results are synthesised into a Qur'anic model of personhood, namely, humans as beings who speak, conceal their will, present reasons, experience their bodies, and remain responsible before Allah. In qualitative analysis, the processes of data condensation, data presentation, and conclusion drawing need to occur in an interconnected manner so that interpretation remains grounded in the data.¹⁴

The connection between linguistic data and anthropological concepts was therefore not assumed in advance. It was established through three tests: textual anchoring, conceptual relevance, and exegetical plausibility. Textual anchoring required the interpretation to be traceable to a word, clause, verse sequence, or rhetorical contrast in the surah. Conceptual relevance required the data to correspond to an established anthropological category such as agency, participation, indexicality, embodiment, or intention. Exegetical plausibility required the reading to remain compatible with major tafsīr discussions, even when the article moved beyond them toward an interdisciplinary synthesis.¹⁵

The validity and reliability of the research are maintained through source triangulation, category consistency, and transparency of the analysis procedures. Source triangulation is carried out by comparing the Arabic text, interpretations, and methodological literature. Category consistency is ensured by making sure that each verse is categorised for analysis based on clear indicators, rather than solely on

¹³ Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (August 2009): 27–31, <https://doi.org/10.3316/QRJ0902027>.

¹⁴ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis. A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014), 8–14 & 69–86.

¹⁵ Duranti, *Linguistic Anthropology*, 1–21 & 204–13; Asif Agha, "Registers of Language," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 23–45; Keane, "Language and Religion," 431–48.

subjective impressions. Transparency of procedures is ensured by explicitly explaining the stages of identification, classification, analysis, interpretation, and synthesis so that readers can trace the relationship between the data and the conclusions. In qualitative research, reliability is not primarily measured through statistical replication, but through traceability of the process, accuracy of interpretation, and strength of argumentation.¹⁶ Thus, this method is relevant to the purpose of the article because it is capable of revealing Sūrah al-Qiyāmah as a discourse that constructs humans as beings who are linguistic, corporeal, intentional, and responsible.

3. Results And Discussion

Sūrah al-Qiyāmah as a Discourse of Moral Anthropology

Analysis shows that Sūrah al-Qiyāmah constructs a discourse on resurrection through a dense anthropological framework: humans are initially confronted with the Day of Resurrection and *al-nafs al-lawwāmah*; then their body, speech, desires, reasoning, face, death, and the origin of their creation are presented as evidence that they are within the horizon of accountability. The results of this reading show that the surah not only addresses doubts about the possibility of resurrection but also maps humans as moral subjects inseparable from language, body, intention, and action. Previous studies on Sūrah al-Qiyāmah have emphasised textual coherence, *munāsabah*, syntactic structure, stylistics, and the analysis of specific verses; the list of references also indicates that earlier studies have largely focused on linguistics, coherence, *nafs*, body, pragmatics, and Qur'anic accountability. However, the findings of this article indicate that these elements should be read as a semiotic-moral network rather than as standalone themes.¹⁷

The discourse pattern of the surah moves from an eschatological oath toward the gradual unveiling of humanity: it denies resurrection, questions defensively, prefers the life of this world, presents excuses, but ultimately his body is displayed, his face marks his fate, and his death paves the way back to God. Thus, the main "result" of this reading is that Sūrah al-Qiyāmah presents the resurrection as both a cosmic event and an anthropological event. The study of Qur'anic coherence as developed by El-Awa and the study of *munāsabah*, which focuses on the interconnections of the surah's parts, help explain why the shifts in themes in Sūrah al-Qiyāmah are not arbitrary. However, this article adds that coherence produces a model of personhood: humans become readable through the relationship between speech, body, will, self-awareness, and judgment.¹⁸

The framework of linguistic anthropology clarifies these findings because the

¹⁶ Norman K. Denzin and Yvonna S. Lincoln, "Introduction: The Discipline and Practice of Qualitative Research," in *The SAGE Handbook of Qualitative Research*, 5th ed., ed. Norman K. Denzin Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, CA: Sage Publications, 2018), 1–26.

¹⁷ Duranti, *Linguistic Anthropology*, 1–3 & 14–21; El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*, 1–20; Al-Balushi, "The Linguistic Reanalysis and Reinterpretation of Qur'anic Verse 37 of Sūrat al-Qiyāmah," 191–214.

¹⁸ El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*, 33–55; Maksum, Arifin, and Hananta, "Munasabah Al-Qur'an with Textual Relation Approach Salwa M.S. El-Awwa," 702–19; Nisa', Mustaqim, and Sahiron, "Exploring Qur'anic Coherence Through Salwa El-Awa's Pragmatic Framework," 138–53.

language in this surah does not merely convey theological propositions, but performs actions: oaths affirm truth, human questions reveal resistance, reasoning functions as justification, and the reading of revelation demands the discipline of acceptance. Duranti defines linguistic anthropology as the study of language as a source of culture and speech as a cultural practice; the book used in this research reinforces this position by making communication practices, participation, performance, indexicality, and agency the core of the study of language. Surah al-Qiyāmah, from this perspective, can be understood as a text that constructs humans through the practice of speech: humans are not just "speaking beings," but beings whose speech becomes evidence of their moral orientation.¹⁹

This finding also clarifies how the present study departs from, while depending on, previous scholarship. It does not reject coherence, stylistic, semiotic, or psychological readings; rather, it treats them as partial accounts of a larger discourse of personhood. Coherence studies identify the orderly movement of the surah, but the linguistic-anthropological reading asks what kind of human subject is produced by that movement. Body-semiotic studies identify nonverbal signs, but this article asks how those signs become eschatological evidence. Islamic psychology identifies the moral self, but this study asks how that self becomes legible through utterance, bodily manifestation, and divine judgment.²⁰

The Self-Reproaching Soul and the Construction of Moral Personhood

The second finding shows that the phrase *al-nafs al-lawwāmah* serves as an entry point for understanding humans as reflective individuals. This surah does not begin the discussion about humans from the body, intellect, or social status, but rather from the self-reproaching soul. This is important because *al-lawwāmah* shows that humans have the capacity for self-evaluation: they can assess, regret, blame, and correct themselves. Jafarova and Taghiyeva's study on *al-nafs al-lawwāmah* in Islamic psychology presents this concept as a level of moral-spiritual awareness, whereas Rothman and Coyle view the Islamic soul model as a structure that integrates impulses, moral awareness, and an orientation toward God. This article expands on both perspectives by demonstrating that *al-nafs al-lawwāmah* in Sūrah al-Qiyāmah not only describes a psychological state but also serves as the foundation for human accountability as a self-aware subject.²¹

Reflexivity becomes even clearer when Q.75:14 states that humans are *baṣīrah* over themselves. Thus, *al-nafs al-lawwāmah* at the beginning of the surah and *al-insān 'alā nafsihi baṣīrah* in the middle of the surah reinforce each other: humans do not only possess an inner self, but that inner self can become a field of testimony. Bucholtz and Hall emphasise that identity is formed through practice, indexicality, ideology, and performance; this idea is useful for understanding that personhood in Sūrah al-

¹⁹ Duranti, *Linguistic Anthropology*, 1-3 & 204-13; Duranti, "Agency in Language," 451-54.

²⁰ Duranti, "Agency in Language," 451-73; Webb Keane, "Religious Language," *Annual Review of Anthropology* 26 (1997): 47-71, <https://doi.org/10.1146/annurev.anthro.26.1.47>; Niko Besnier, "Diversity, Hierarchy, and Modernity in Pacific Island Communities," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 95-120.

²¹ Jafarova and Taghiyeva, "A Brief Review of Studies on the Nafs Al-Lawwama Level from the Point of View of Islamic Psychology"; Abdallah Rothman and Adrian Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul," *Journal of Religion and Health* 57, no. 5 (October 2018): 1731-44, <https://doi.org/10.1007/s10943-018-0651-x>.

Qiyāmah does not appear as a static substance, but rather as a semiotic process manifested in speech, reasoning, body orientation, and relationship with God. Therefore, *nafs* is not read merely as a spiritual entity, but as a centre of moral reflexivity articulated by discourse structures.²²

This reading also corrects the tendency of some Islamic psychology studies that treat *nafs* primarily as an intrapsychic category. Zulfatmi's study on *nafs* as the psychic dimension of humans and Warsah's study on the dimension of the soul in the Qur'an are useful in demonstrating the breadth of the concept of *nafs*, but Sūrah al-Qiyāmah directs the reading further: *nafs* becomes a semiotic actor that connects interiority with judgment. In other words, the human self is not a closed space known only to itself, but a space that will eventually be opened by Allah and witnessed by itself. Al-Ṭabarī and al-Qurṭubī interpret *al-nafs al-lawwāmah* as the soul that reproaches itself for its shortcomings and mistakes, while Ibn 'āshūr emphasises the oath's rhetorical power in affirming a moral consciousness that humans cannot erase.²³

The Body as a Semiotic Site of Resurrection

Analysis of Q.75:3–4 shows that the body is the centre of the surah's argumentation, not an additional element in the doctrine of resurrection. The human question about the possibility of bones being gathered is answered with the affirmation that God is capable of reassembling the *banānah*, the tip of the human finger. This reading shows that the body is positioned as both a sign of divine power and a sign of personal identity. Bones indicate the structure of the body that is considered broken, while fingertips indicate detail, precision, and the particularity of the physical form. The study of Qur'anic body semiotics by Al-Azzawi, Pandian, and Al-Saaidi, as well as the research by Chaer, Sirulhaq, and Rasyad on facial expressions, emphasises that body parts in the Qur'an often serve as signs of inner states and moral positions. Sūrah al-Qiyāmah extends that pattern, for the body not only expresses moral conditions but also serves as evidence of resurrection and accountability.²⁴

This reading aligns with the body anthropology approach that does not separate verbal communication from bodily signs. Haviland shows that gestures are part of communication practices that can work together with or replace language; Goodwin and Goodwin also emphasise that participation in interaction is built through eye gaze, body position, facial expressions, and physical orientation. In Sūrah al-Qiyāmah, the body does not "participate" in ordinary social interactions;

²² Mary Bucholtz and Kira Hall, "Language and Identity," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 369–94; Duranti, *Linguistic Anthropology*, 199–213.

²³ Zulfatmi, "AL-NAFS DALAM AL-QUR'AN (Analisis Terma al-Nafs Sebagai Dimensi Psikis Manusia)," 192–208; Warsah, "Dimensions of Soul in the Quran: An Islamic Psychological Perspective," 295–314; Abū Ja'far Muḥammad ibn Jarīr Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Beirut: Mu'assasat al-Risālah, 2000), 24:50–55; Abū 'Abd Allāh Muḥammad ibn Aḥmad Al-Qurṭubī, *Al-Jāmi' Li-Aḥkām al-Qur'ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 19:91–94; Muḥammad al-Ṭāhir Ibn 'Āshūr, *Al-Taḥrīr Wa-al-Tanwīr* (Tunis: Al-Dār al-Tūnisīyyah li-al-Nashr, 1984), 29:338–43.

²⁴ Al-Azzawi, Pandian, and Al-Saaidi, "A Semiotic Analysis of the Body Language With Reference to the Facial Expressions in Selected Quranic Verses," 213–22; Chaer, Rasyad, and Sirulhaq, "Analisis Semiotika Ekspresi Wajah Di Dalam Ayat-Ayat Agung al-Qur'an," 234–50.

rather, it participates in divine discourse: bones, fingers, tongue, eyes, face, calves, and throat become signs that reveal humanity. Therefore, the resurrection of the body is not just a restoration of matter, but a restoration of the person who once acted and was responsible.²⁵

Several interpretations help reinforce this detail of meaning without becoming the sole focus of analysis. Ibn Kathīr explains that the mention of *banānah* signifies Allah's ability to restore the most delicate parts of the body, while al-Rāzī interprets the verse as an a fortiori argument: if the smallest part can be reassembled, then the larger parts are certainly more likely. Ibn ʿĀshūr emphasized that the structure of the verse refutes the human assumption that the destruction of the body makes resurrection impossible. However, through a semiotic framework, those body parts not only prove God's power; they also affirm that humans are not resurrected as anonymous beings. He returns as a concrete individual, with a body that bears the marks of individuality and responsibility.²⁶

Human Denial, Desire, and the Problem of Intention

The next finding shows that the denial of resurrection in Sūrah al-Qiyāmah is not presented as a purely intellectual issue, but as a matter of intention and moral orientation. Q.75:5 states that humans want to continue committing transgressions in front of Him; then Q.75:6 presents the question, "When is the Day of Resurrection?" This order is important: the desire to continue transgressing arises before the question about the timing of the resurrection. Thus, the question is not neutral; it is a speech act that expresses a desire to postpone or deny moral consequences. Qur'anic pragmatic studies on speech acts in short surahs and on implicature in Qur'anic discourse support the view that the form of questions in the Qur'an does not always function to request information, but can also serve as rhetorical strategies, admonitions, or revelations of inner attitudes.²⁷

Duranti's anthropological theory of intention sharpens this analysis. Duranti shows that intention cannot always be understood as a fully transparent private mental state; it is often inferred from actions, consequences, social responses, and discourse context. In *The Anthropology of Intentions*, he also develops the idea of an intentional continuum, namely that intentionality can manifest at different levels and is not always explicitly articulated by the actor. Buitron and Steinmüller's article on the management of the opacity of intentions in social life shows that the readability of the inner self is always a political and moral issue. Sūrah al-Qiyāmah places that

²⁵ John B. Haviland, "Gesture," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 197–221; Charles Goodwin and Marjorie Harness Goodwin, "Participation," in *A Companion to Linguistic Anthropology*, ed. Alessandro Duranti (Malden, MA: Blackwell Publishing, 2004), 222–44; Agha, "Registers of Language," 23–45.

²⁶ Ismāʿīl ibn ʿUmar Ibn Kathīr, *Tafsīr Al-Qurʾān al-ʿAzīm* (Riyadh: Dār Ṭayyibah, 1999), 8:276–78; Fakhr al-Dīn Al-Rāzī, *Mafātīḥ Al-Ghayb* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999), 30:222–24; Ibn ʿĀshūr, *Al-Tahrīr Wa-al-Tanwīr*, 29:243–45.

²⁷ Huda Hadi Badr, A. Ali Hammood, and Sahab Salih Fenjan, "A Pragmatic Analysis of Speech Acts in Short Surahs of the Holy Quran," *Journal of Arts, Literature, Humanities and Social Sciences* 36 (2018): 194–209; Fadila Ikke Nuralita, "Pragmatik Dalam Al-Qur'an: Analisis Tindakan Tutur Lokusi, Ilokusi Dan Perlokusi Pada Tafsir Ayat-Ayat Hukum," *Studia Quranika* 9, no. 1 (July 2024): 1–32; Ghaleb Rabab'ah Mariam Cheikh, "Translation of Conversational Implicatures by Arabic-Speaking EFL Learners," *Journal of Southwest Jiaotong University* 59, no. 2 (2024): 34–54, <https://doi.org/10.35741/issn.0258-2724.59.2.3>.

problem within a divine horizon: humans may hide their intentions, but their speech patterns and desires still reveal their orientation.²⁸

Al-Zamakhsharī interprets humanity's question about the Day of Judgment as mockery or denial, rather than a sincere request for knowledge. Sayyid Quṭb emphasises that love for the present life and neglect of the afterlife are the roots of human denial. This reading aligns with the approach of linguistic anthropology: the human utterance in Q.75:6 functions as a moral index. It points not only to the content of the question but also to the position of the subject asking. Here, language reveals intent without mentioning the word "intent." The person asking about the apocalypse may seem to be seeking information, but the structure of the verse directs the reader to see the question as a symptom of a will wanting to be free from responsibility.²⁹

Human as Witness Against the Self

Q.75:14–15 is one of the most important findings in this article because the verse unites self, testimony, and the language of defence: humans become witnesses to themselves although they present their reasons. The reading results show that humans in Sūrah al-Qiyāmah are in a dual position: they are the actor who acts and the subject who knows their actions; they speak to defend themselves, but their own testimony limits the effectiveness of that defence. Studies on *nafs*, self-regulation, and Islamic psychology show that self-awareness is an important element in moral control. However, Sūrah al-Qiyāmah places self-regulation in a more radical context: humans do not only regulate themselves in this world, but will also become evidence of themselves before Allah.³⁰

The concept of *ma'adhīr* demonstrates the ambivalent function of language. Language can serve as a means of clarification, but it can also be a strategy of avoidance. Agha explains that metapragmatic judgments about language forms often appear in public behaviour, both through speech and nonverbal signs; language is judged not only by its literal meaning but also by its social and indexical effects. Sūrah al-Qiyāmah presents defensive language as a failed metapragmatic practice: humans offer excuses, but those excuses are already perceived as excuses. At this point, the verse does not merely state that Allah knows the secrets of humans; it shows that humans themselves are involved in revealing themselves.³¹

Ibn Kathīr explains that humans know what they have done, even if they argue and defend themselves. Quraish Shihab also emphasises that humans possess an inner knowledge that cannot be entirely covered by outward arguments. This

²⁸ Duranti, *The Anthropology of Intentions: Language in a World of Others*, 11–40 & 233–40; Natalia Buitron and Hans Steinmüller, "Governing Opacity: Regimes of Intention Management and Tools of Legibility," *Ethnos* 88, no. 4 (August 2023): 677–701, <https://doi.org/10.1080/00141844.2021.2007154>.

²⁹ Maḥmūd ibn 'Umar Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* (Beirut: Dār al-Kitāb al-'Arabī, 1987), 4:660–62; Sayyid Quṭb, *Fi Zilāl Al-Qur'ān* (Cairo: Dār al-Shurūq, 2003), 6:3776–80; Alessandro Duranti, "Truth and Intentionality: An Ethnographic Critique," *Cultural Anthropology* 8, no. 2 (1993): 214–45.

³⁰ Devid Dwi Erwahyudin, Muhammad Muzakki, and Ardiansyah Mustofa Latief Ardiansyah Mustofa Latief, "The Concept of Nafs in Islamic Psychology and Its Relevance to Student Development," *AL MISKAT: Journal of Islamic Psychology* 1, no. 2 (2023): 84–96; Rothman and Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy," 1731–44; Jafarova and Taghiyeva, "A Brief Review of Studies on the Nafs Al-Lawwama Level from the Point of View of Islamic Psychology," 201–13.

³¹ Agha, "Registers of Language," 23–31; Keane, "Language and Religion," 431–48.

reading aligns with Duranti's study on responsibility and evidence in discourse: speech not only carries claims but also brings consequences for the speaker's position. Thus, Q.75:14–15 provides a strong model of accountability: responsibility does not depend on voluntary confession, because the self, body, speech, and divine knowledge together constitute the field of proof.³²

The Tongue, Revelation, and Disciplined Reception of Divine Speech

Q.75:16–19 yields a different finding from the section on human reasoning. If Q.75:14–15 shows language as self-defence, then Q.75:16–19 shows language as the reception of revelation that must be disciplined. The command for the Prophet not to move his tongue hastily shows that the tongue is a linguistic organ that can be in two conditions: hurried due to human concern, or submissive to the divine order. Keane emphasises that religious language often involves forms of utterance considered special because they relate to an agency that transcends ordinary experience; in this context, the reading of revelation cannot be reduced to the production of human language. It is collected, read, followed, and explained by God.³³

This section makes an important contribution to the reading of linguistic anthropology because the surah distinguishes between two modes of language: the defensive human language and the receptive prophetic language. The defensive language appears in evasive questions and excuses; the receptive language appears in the Prophet's tongue, directed to wait, follow, and receive explanations. Mahmood, in his study of the discipline of prayer, shows that religious practices do not always begin with inner spontaneity, but with the formation of the body and actions that gradually shape the subject. This principle helps interpret Q.75:16–19: the discipline of the tongue is not merely technical memorisation, but the cultivation of etiquette in receiving revelation.³⁴

The study of scripture, entextualisation, and recontextualization deepens the meaning of this section. Keane asserts that scripture gains authority through the ability of words to transcend their original context and reappear in new contexts. In Sūrah al-Qiyāmah, the process begins with a divine guarantee: Allah collects the recitation, recites it, commands the Prophet to follow it, and then guarantees its explanation. Al-Ṭabarī and al-Qurṭubī interpret these verses as a guarantee that the Prophet will not lose the revelation. This article adds that the guarantee also shapes the ethics of language: true speech must adhere to the source of truth, not to the anxiety or haste of the speaker.³⁵

Facial Signs and the Visibility of Moral Destiny

Analysis of Q.75:22–25 shows that the face serves as an index of the body for the moral fate of humans. A radiant face looking toward its Lord contrasts with a gloomy

³² Ibn Kathīr, *Tafsīr Al-Qurʾān al-ʿAẓīm*, 8:279; M. Quraish Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan, Dan Keserasian al-Qurʾān* (Jakarta: Lentera Hati, 2002), 14:631–34; Duranti, "Truth and Intentionality," 214–45.

³³ Keane, "Language and Religion," 431–43; Keane, "Religious Language"; Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy al-Qurʾān*, 24:64–68.

³⁴ Saba Mahmood, "Rehearsed Spontaneity and the Conventionality of Ritual: Disciplines of Ṣalat," *American Ethnologist* 28, no. 4 (2001): 827–53, <https://doi.org/10.1525/ae.2001.28.4.827>; Duranti, *Linguistic Anthropology*, 214–43.

³⁵ Keane, "Language and Religion," 439–44; Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy al-Qurʾān*, 24:64–68; Al-Qurṭubī, *Al-Jāmiʿ Li-Aḥkām al-Qurʾān*, 19:101–3.

face, fearful of impending disaster. This finding aligns with the studies of Chaer, Sirulhaq, and Rasyad, which treat facial expressions in the Qur'an as semiotic signs, as well as the studies of Al-Azzawi, Pandian, and Al-Saaidi, which examine facial expressions and body language as means of representing the inner state. Research on Qur'anic kinesic communication also shows that the face, eyes, hands, and posture are often used to communicate ethics, fear, humiliation, or honour. In Sūrah al-Qiyāmah, the face not only expresses emotions; it also reveals the final outcome of human moral orientation.³⁶

Goodwin emphasises that social actions are constructed through the organisation of participation involving gaze, face, body, and small responses that can change the direction of interaction. Agha also shows that language and nonverbal signs often exist within a metasemiotic field; the form of utterance can gain social value through its relationship with posture, gesture, clothing, or body orientation. This principle allows Q.75:22–25 to be read as a metasemiotic scene: the face becomes a sign that requires no verbal explanation. When human verbal reasoning was mentioned earlier, the face in this section serves as visual evidence that moral truth ultimately manifests in the body.³⁷

The theological debate about "*ilā rabbihā nāzīrah*" is indeed extensive. Al-Rāzī discusses this verse within the framework of the possibility of seeing God; Ibn Kathīr emphasises the view of believers seeing Allah on the Day of Judgment, while al-Zamakhsharī tends to provide an interpretation that aligns with his theological position. However, the focus of this article is not on that theological debate but rather on the function of the face within the surah's anthropological structure. The face becomes the site of transition from the inner self to manifestation. If the *nafs lawwāmah* indicates inner work, and *ma'adhīr* indicates the language of defence, then the face shows that accountability ultimately becomes visible.³⁸

Death, Bodily Collapse, and Return to God

Q.75:26–30 shows that death is the moment when human control over language and body collapses. When the soul reaches the throat, when the question "who can heal?" arises, when calf meets calf, and when humans are led to God, the surah presents the body as the final field of human limitations. The results of the analysis show that this part on death is not merely a moral warning, but a logical continuation of the previous discussion on the body. The body debated in Q.75:3–4 is ultimately presented in its most vulnerable state: unable to withstand death, unable to defend itself, and unable to refuse the return to God.³⁹

Studies on embodiment in linguistic anthropology help explain why this death scene is important. Duranti, in an article on the body and social space, shows that language, body position, and social space work together to shape actions and

³⁶ Chaer, Rasyad, and Sirulhaq, "Analisis Semiotika Ekspresi Wajah Di Dalam Ayat-Ayat Agung al-Qur'an," 234–50; Ahmad Tamrin Sikumbang et al., "Kinesic Communication in the Qur'an (Research of Kinesic Verses in the Facial Region in the Qur'an)," *J. Namibian Stud. Hist. Polit. Cult* 33 (2023): 882–904.

³⁷ Goodwin and Goodwin, "Participation," 222–44; Agha, "Registers of Language," 23–45.

³⁸ Al-Rāzī, *Mafātīh Al-Ghayb*, 30:226–30; Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, 8:280–81; Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiq al-Tanzīl*, 4:664–65.

³⁹ Al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīl Āy al-Qur'ān*, 24:72–76; Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, 8:281–82; Duranti, *Linguistic Anthropology*, 204–13.

relationships. Goodwin also shows that the body can display understanding, engagement, and a person's position in interactional events. In Sūrah al-Qiyāmah, the dying body is not interacting in the usual social sense, but remains a sign: the throat, calves, and movement toward God index the loss of human agency. This surah takes the reader from a questioning, reasoning human to one who is no longer able to construct a defence.⁴⁰

Al-Qurṭubī interprets "*iltaffat al-sāqu bi al-sāq*" as a depiction of the convergence of worldly and otherworldly difficulties or the state of the body during the throes of death. Sayyid Quṭb emphasises the dramatic power of this part: humans are taken from denial to an undeniable personal experience. This article places that interpretation within a broader framework: death is a semiotic event that concludes the game of human language. When the body is at its limit, intention, speech, and reason can no longer be separated from the outcome of human life. Death becomes the door to the total revelation of personhood.⁴¹

Disbelief, Prayer, Bodily Movement, and Moral Failure

Q.75:31–33 connects accountability with religious actions and body movements: humans do not justify, do not pray, deny, turn away, and then walk arrogantly to their families. This finding is important because the surah does not stop at inner awareness or abstract belief. Human morality is demonstrated through visible actions: justifying or denying, praying or neglecting prayer, turning away, and walking in a certain manner. A pragmatic study of Qur'anic speech acts and politeness in the prayers of the prophets shows that the human-God relationship is always mediated by utterance, attitude, and the subject's position. Sūrah al-Qiyāmah shows the opposite side: human failure becomes apparent when the language of faith and the movement of worship are replaced by lies, turning away, and bodily arrogance.⁴²

This section also reinforces the idea that the body is a site of ethics. The attitude of "walking toward the family with arrogance" shows that morality is not only in verbal statements but also in bodily performance. Agha's study on register and metasemiotics shows that the social value of an action often emerges through a combination of language, gestures, posture, and bodily behaviour. Thus, Q.75:33 need not be read merely as narrative information about someone returning; it is a bodily marker that reveals moral disposition. Arrogance becomes visible through the way one walks, just as fear and hope become visible through the face.⁴³

The conclusion of Q.75:36–40 returns humans to their biological origin: a drop of sperm, a clot of blood, then the creation of man and woman. This argument shows that the human body is both fragile and valuable. It originates from something small,

⁴⁰ Alessandro Duranti, "Language and Bodies in Social Space: Samoan Ceremonial Greetings," *American Anthropologist* 94, no. 3 (1992): 657–91, <https://doi.org/10.1525/aa.1992.94.3.02a00070>; Charles Goodwin, "Professional Vision," *American Anthropologist* 96, no. 3 (1994): 606–33, <https://doi.org/10.1525/aa.1994.96.3.02a00100>.

⁴¹ Al-Qurṭubī, *Al-Jāmi' Li-Aḥkām al-Qur'ān*, 19:104–6; Quṭb, *Fi Zilāl Al-Qur'ān*, 6:3780–83.

⁴² Muhammad Lukman Arifianto et al., "Investigating Politeness in the Prayers of Prophets: A Quranic Discourse Perspective," *Journal of Ethnic and Cultural Studies* 10, no. 5 (2023): 112–35; Badr, Hammood, and Fenjan, "A Pragmatic Analysis of Speech Acts in Short Surahs of the Holy Quran," 194–209.

⁴³ Agha, "Registers of Language," 23–45; Duranti, "Language and Bodies in Social Space," 657–91.

but it is created, shaped, given a type, lives, and will be resurrected. Qasim, Nur, Wahab, and Wahya, in their study of the meaning of the Day of Judgment, place the apocalypse, reckoning, and resurrection within the semantic field of accountability. This article adds that the semantic field must be read through the body: humans who reject resurrection are actually contradicted by the history of their own bodies. If it was once created from a weak origin, the resurrection of the body is not impossible.⁴⁴

Toward a Linguistic-Anthropological Model of Qur'anic Personhood

The results of the analysis can be synthesised into a Qur'anic model of personhood consisting of four dimensions: reflexive selfhood, embodied identity, linguistic agency, and divine accountability. Reflexive selfhood is evident in *al-nafs al-lawwāmah* and *baṣīrah* over oneself; embodied identity is evident in bones, fingertips, tongue, face, throat, calves, and the origin of creation; linguistic agency is evident in oaths, questions, denials, reasons, readings, and explanations; divine accountability is evident in the impossibility of escaping from God's knowledge and judgment. Duranti argues that agency in language can be seen in performance and encoding, while Keane shows that religious language shapes the relationship among humans, transcendent authority, and the ideology of sincerity. This model connects both: the Qur'anic human is a speaking subject, but never has full sovereignty over the moral meaning of their speech.⁴⁵

This model differs from previous studies in three ways. First, coherence and *munāsabah* studies help explain the surah's arrangement, but this article shows the anthropological consequences of that arrangement. Second, the study of Qur'anic body semiotics explains the functions of the face, gestures, and non-verbal signs, but this article shows that the body in Sūrah al-Qiyāmah is not only communicative but also eschatological. Third, the study of Islamic psychology on the *nafs* explains the inner dimension of humans, but this article connects that inner dimension with the language of defence, self-testimony, the resurrected body, and divine judgment. Thus, the article's novelty lies in integrating dimensions that have often been discussed separately.⁴⁶

The implication of this discussion is that Sūrah al-Qiyāmah does not treat humans as souls without bodies, bodies without consciousness, or speakers without moral consequences. Humans exist as a semiotic-moral unity. Language reveals orientation; the body displays identity and destiny; intention connects inner will with outward action; accountability opens the whole person before God. The concept of personhood that emerges here is also not identical to the modern concept of the fully enclosed autonomous individual. As Besnier has shown in his discussion of personhood and the layers of meaning in language practices, the human self can be understood as a layered reality readable through interaction. Sūrah al-Qiyāmah places that readability within a divine horizon.⁴⁷

⁴⁴ Abdul Qasim et al., "Konsepisi Makna Hari Kiamat dalam Tafsir Alquran," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2018): 119–29, <https://doi.org/10.15575/al-bayan.v3i2.3817>; Ibn 'Āshūr, *Al-Taḥrīr Wa-al-Tanwīr*, 29:353–58.

⁴⁵ Duranti, "Agency in Language," 451–73; Keane, "Language and Religion," 431–48; Webb Keane, "Sincerity, 'Modernity,' and the Protestants," *Cultural Anthropology* 17, no. 1 (2002): 65–92.

⁴⁶ Keane, "Religious Language," 47–71.

⁴⁷ Besnier, "Diversity, Hierarchy, and Modernity in Pacific Island Communities," 95–120; Duranti, *The Anthropology of Intentions: Language in a World of Others*, 233–40.

Thus, the results and discussion of this article affirm that Sūrah al-Qiyāmah can be read as a Qur'anic discourse on personhood rather than merely a chapter on resurrection. The main findings show that humans are constructed as subjects with reflective consciousness, meaningful bodies, language that reveals orientation, discernible intentions through actions, and unavoidable responsibility. Previous articles on coherence, syntax, stylistics, *nafs*, body semiotics, Qur'anic pragmatics, and accountability provide an important foundation, but the linguistic-anthropological reading unites these findings into a single model of moral anthropology. In conclusion, Sūrah al-Qiyāmah presents humans as individuals whose entire layers – speech, body, inner self, reason, and actions – will be laid bare before Allah.⁴⁸

4. Conclusion

This research concludes that Sūrah al-Qiyāmah constructs humans as embodied, linguistic, intentional, and responsible subjects. Analysis of the verses about *al-nafs al-lawwāmah*, bones, fingertips, self-testimony, reason, tongue, face, death, and return to God shows that this surah does not separate the inner dimension from outward expression. Resurrection is not only understood as an eschatological event but as a comprehensive unveiling of the human being: what he says, desires, hides, does, and experiences through his body.

This finding provides a deep understanding of how personhood in Sūrah al-Qiyāmah is constructed through the relationships among language, the body, and accountability. Language does not appear as a neutral communication tool, but rather as a moral act: humans question, deny, provide reasons, and receive revelation through the discipline of the tongue. The body also does not merely exist as biological matter, but as a sign of identity and moral destiny, especially through bones, fingertips, the face, and the body that collapses in death. This understanding aligns with linguistic anthropology, which views language as a cultural practice and social action rather than just a grammatical system.

The main contribution of this research is to expand the study of Sūrah al-Qiyāmah from an eschatological, rhetorical, or textual coherence reading to a Qur'anic anthropological reading about humans. Previous studies have discussed *munāsabah*, discourse coherence, syntax, *nafs*, body signs, pragmatics, and Qur'anic accountability; this research unites these findings into one model: humans are individuals who can blame themselves, bear witness against themselves, display moral conditions through their bodies, and remain accountable before Allah.

Future research may extend this model in at least four directions. First, comparative studies can examine whether other Makkiyyah sūrahs construct personhood through similar relations among speech, body, intention, and accountability. Second, diachronic research can compare classical tafsīr, modern tafsīr, and contemporary interdisciplinary readings of Qur'anic embodiment. Third, translation-oriented studies can analyse how key terms such as *nafs*, *baṣīrah*, *ma'ādhīr*, *banānah*, and *wujūh* are rendered across languages and how those renderings affect the anthropology of the text. Fourth, corpus-based research can

⁴⁸ Duranti, *Linguistic Anthropology*, 1-21; Duranti, *The Anthropology of Intentions: Language in a World of Others*, 233-43; Alessandro Duranti, ed., *Linguistic Anthropology: A Reader* (Malden, MA: Wiley-Blackwell, 2009), 1-59.

map the wider Qur'anic distribution of bodily signs and speech acts in accountability passages.

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